



SAINT MARK'S  
EPISCOPAL CATHEDRAL  
SEATTLE, WASHINGTON

# THE HOLY EUCHARIST

## THE FOURTH SUNDAY OF ADVENT

December 24, 2023

11:00 AM





#### LAND ACKNOWLEDGMENT & WELCOME

*Saint Mark's Cathedral acknowledges that we gather on the traditional land of the first people of Seattle, the Duwamish People, who are still here, and we honor with gratitude the land itself and the life of all the Coast Salish tribes.*

#### QUESTIONS?

*Please ask. Ushers (wearing the purple welcome lanyards) can answer your questions or concerns, or provide a hearing assist device. All-gender restrooms are available in the northwest stairwell and on the 5th floor of Cathedral House, accessible by elevator or southwest stairwell.*

#### NEW TO SAINT MARK'S?

*Welcome to Saint Mark's Cathedral. Wherever you are on your spiritual journey, you are welcome here! We invite you to complete a newcomer form, visit [saintmarks.org/newcomers](https://saintmarks.org/newcomers) or connect with one of the clergy.*

#### ABOUT THE LITURGY

*Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. We encounter God within worship and are formed and transformed as the people of God. One of the hallmarks of the Episcopal Church is its liturgical worship. Liturgy literally is "the work of the people," and refers to the patterns, forms, words, and actions through which public worship is conducted.*

# THE LITURGY OF THE WORD

The service usually begins with an organ prelude or other music designed to call us into worshipful presence.

**PRELUDE** Recitative and Rhapsody (Then Mary said, “Here am I, the servant of the Lord, let it be with me according to your word.”) Rebecca Groom te Velde

## LAND ACKNOWLEDGMENT

*All stand, as able.*

**INTROIT** Annunciation, Part I

Words: Jeannette M. Lindholm; Music: Kevin Siegfried

She met the day  
as days before—  
a cup of milk,  
a crust of bread,  
bare feet upon  
the clean-swept floor.  
She planned her day  
as days before—  
the empty jug,  
a tattered rug,  
stray threads within  
a cluttered drawer.  
Then Gabriel  
outside the door.

As a gathered community, we join together in praising God in song.

**HYMN 56** *O come, O come, Emmanuel* (sts. 1, 2, 6, 7) ♦ *The Hymnal 1982*

*Veni, veni, Emmanuel*

## LIGHTING OF THE ADVENT WREATH

*Presider* O Wisdom, you came forth from the mouth of the Most High; and reach from one end of the earth to the other, mightily and sweetly ordering all things:

*Assembly* Come and teach us the way of prudence.

## OPENING ACCLAMATION

*The Book of Common Prayer 1979, p. 355*

*Presider* Blessed be God: Father, Son, and Holy Spirit.

*Assembly* And blessed be God's kingdom, now and for ever. Amen.

## COLLECT FOR PURITY

*Presider* ALMIGHTY GOD, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.

*All* Amen.

## TRISAGION

Richard Fabian

*Everyone*



Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, have mer - cy up - on us.

*North side*



Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, have mer - cy up - on us.

*South side*



Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, have mer - cy up - on us.

on us. Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal One, have mer - cy up - on us. Ho - ly God, Ho - ly and

mor - tal One, have mer - cy up - on us. Ho - ly God, Ho - ly and

mor - tal One, have mer - cy up - on us. Ho - ly God, Ho - ly and

Might - y, Ho - ly Im - mor - tal One, have mer - cy up - on us.

The collect is the prayer designated for each Sunday that “collects” or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

**COLLECT OF THE DAY** *Fourth Sunday of Advent*

*The Book of Common Prayer 1979, p. 212*

*Presider* The Lord be with you.

*Assembly* **And also with you.**

*Presider* Let us pray.

**P**URIFY our conscience, Almighty God, by your daily visitation, that your Son Jesus Christ, at his coming, may find in us a mansion prepared for himself; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

**All Amen.**

*Please be seated for the readings.*

The first reading is usually drawn from the Hebrew Scriptures, inviting us to trace our heritage in God’s historical covenant with the People of God.

**READING** *2 Samuel 7:1–11, 16*

**W**HEN the king was settled in his house, and the LORD had given him rest from all his enemies around him, the king said to the prophet Nathan, “See now, I am living in a house of cedar, but the ark of God stays in a tent.” Nathan said to the king, “Go, do all that you have in mind; for the LORD is with you.”

But that same night the word of the LORD came to Nathan: Go and tell my servant David: Thus says the LORD: Are you the one to build me a house to live in? I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent and a tabernacle. Wherever I have moved about among all the people of Israel, did I ever speak a word with any of the tribal leaders of Israel, whom I commanded to shepherd my people Israel, saying, “Why have you not built me a house of cedar?” Now therefore thus you shall say to my servant David: Thus says the LORD of hosts: I took you from the pasture, from following the sheep to be prince over my people Israel; and I have been with you wherever you went, and have cut off all your enemies from before you; and I will make for you a great name, like the name of the great ones of the earth. And I will appoint a place for my people Israel and will plant them, so that they may live in their own place, and be disturbed no more; and evildoers shall afflict them no more, as formerly, from the time that I appointed judges over my people Israel; and I will give you rest from all your enemies. Moreover the LORD declares to you that the LORD will make you a house. Your house and your kingdom shall be made sure forever before me; your throne shall be established forever.

*Reader* Hear what the Spirit is saying to God’s people.

*Assembly* **Thanks be to God.**

The Psalm is a sung response to the previous reading. Psalms are the songbook of the Hebrew Scriptures. They express every emotion known to humankind.

**CANTICLE**     *The Song of Mary ♦ Cantic 15*

Peter R. Hallock

*The choir introduces the Antiphon, all repeat it. The choir chants the verses, all repeating the Antiphon as indicated.*



*Magnificat*

**M**Y SOUL proclaims the greatness of the Lord,  
my spirit rejoices in God my Savior; \*  
for he has looked with favor on his lowly servant.

From this day all generations will call me blessed: \*  
the Almighty has done great things for me, and holy is his Name.    **ANTIPHON**

He has mercy on those who fear him \*  
in every generation.

He has shown the strength of his arm, \*  
he has scattered the proud in their conceit.    **ANTIPHON**

He has cast down the mighty from their thrones, \*  
and has lifted up the lowly.

He has filled the hungry with good things, \*  
and the rich he has sent away empty.    **ANTIPHON**

He has come to the help of his servant Israel, \*  
for he has remembered his promise of mercy,

The promise he made to our fathers, \*  
to Abraham and his children for ever.    **ANTIPHON**

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

**READING**     *Romans 16:25–27*

**N**ow to God who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages but is now disclosed, and through the prophetic writings is made known to all the Gentiles, according to the command of the eternal God, to bring about the obedience of faith—to the only wise God, through Jesus Christ, to whom be the glory forever! Amen.

*Reader*    Hear what the Spirit is saying to God's people.  
*Assembly*    **Thanks be to God.**

The sequence hymn or Gospel acclamation moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus Christ.”

*All stand, as able.*

**HYMN 54**     *Savior of the nations, come ♦ The Hymnal 1982*

*Nun komm, der Heiden Heiland*

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus’s words and actions.

**THE HOLY GOSPEL**     *Luke 1:26-38*

*Deacon*     The Holy Gospel of our Lord Jesus Christ according to Luke.  
*Assembly*     **Glory to you, Lord Christ.**

**I**N THE sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin’s name was Mary. And he came to her and said, “Greetings, favored one! The Lord is with you.” But she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, “Do not be afraid, Mary, for you have found favor with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end.” Mary said to the angel, “How can this be, since I am a virgin?” The angel said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. For nothing will be impossible with God.” Then Mary said, “Here am I, the servant of the Lord; let it be with me according to your word.” Then the angel departed from her.

*Deacon*     The Gospel of the Lord.  
*Assembly*     **Praise to you, Lord Christ.**

The homily directly follows the Gospel because it is grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

**HOMILY**

Alison Estep

*Following the homily, the assembly is invited into a period of silence, reflecting on the scriptures and sermon.  
Please stand, as able, when the Presider stands as the liturgy continues.*

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 CE and confirmed in 381 CE, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

#### **THE NICENE CREED**

*The Book of Common Prayer 1979, p. 358*

We believe in one God,  
the Father, the Almighty,  
Maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary;  
and was made man.

For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.



We pray for ourselves and particularly on behalf of others. Each week, we pray for the Universal Church, the nation and its leaders, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

**PRAYERS OF THE PEOPLE** *After each petition:*

*Intercessor* We look to you in hope;  
*Assembly* **come, Lord Jesus, come.**

*The Presider concludes the prayers with a collect. All respond: Amen.*

**CONFESSION & ABSOLUTION**

*The Book of Common Prayer 1979, p. 360*

*Deacon* Let us confess our sins against God and our neighbor.  
*You are invited to stand or kneel for the confession.*

*Deacon* Most merciful God,  
**All we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.**

*The Presider pronounces God's forgiveness of our sins. All respond: Amen.*

The exchange of peace within the gathered community is an ancient Christian practice. It is a sign of reconciliation, love, and renewed relationships prior to coming to God's table for Eucharist.

**THE PEACE**

*Presider* The peace of the Lord be always with you.  
*Assembly* **And also with you.**

*All greet one another in the name of the Lord.*

# THE LITURGY OF THE TABLE

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness, and shared in the peace, we are prepared for the mystery and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

## OFFERTORY

*An offering of money is received. Everyone participating in worship is invited to make an offering in gratitude for God's generosity. Together, these gifts make possible this community of welcome, reconciliation and service. Those worshiping in person may to place their offering in baskets as they are passed through through the rows.*

Visit [saintmarks.org/give](https://saintmarks.org/give), or use the Venmo mobile app (@SaintMarksCathedralSeattle, or scan the code at right). If Venmo asks you for a four-digit code, enter **2076**.



## ANTHEM

Annunciation, Part II

Words: Jeannette M. Lindholm, Latin text  
from the Ave Maria, trad. Latin prayer; Music: Kevin Siegfried

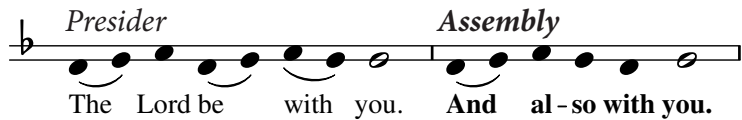
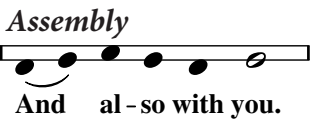
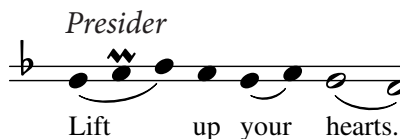

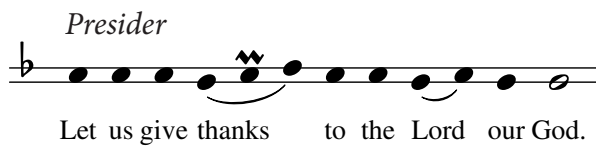
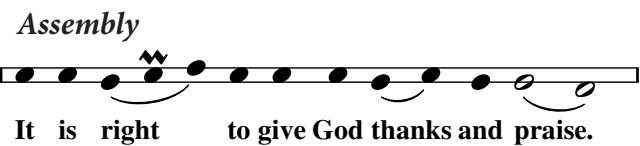
*Ave Maria,  
gratia plena,  
Dominus tecum,  
benedicta tu  
in mulieribus.  
How can this be,  
this quiet, gentle grace  
that visits us  
within a word,  
a welcome,  
or embrace...*

In the Great Thanksgiving, we do what Jesus himself asked us: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a lengthy prayer with several intentions. We recount the story of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the *Sursum corda*, meaning “Lift up your hearts.”

*All stand, as able.*

# THE GREAT THANKSGIVING Eucharistic Prayer B

*The Book of Common Prayer 1979, adapt., p. 360*

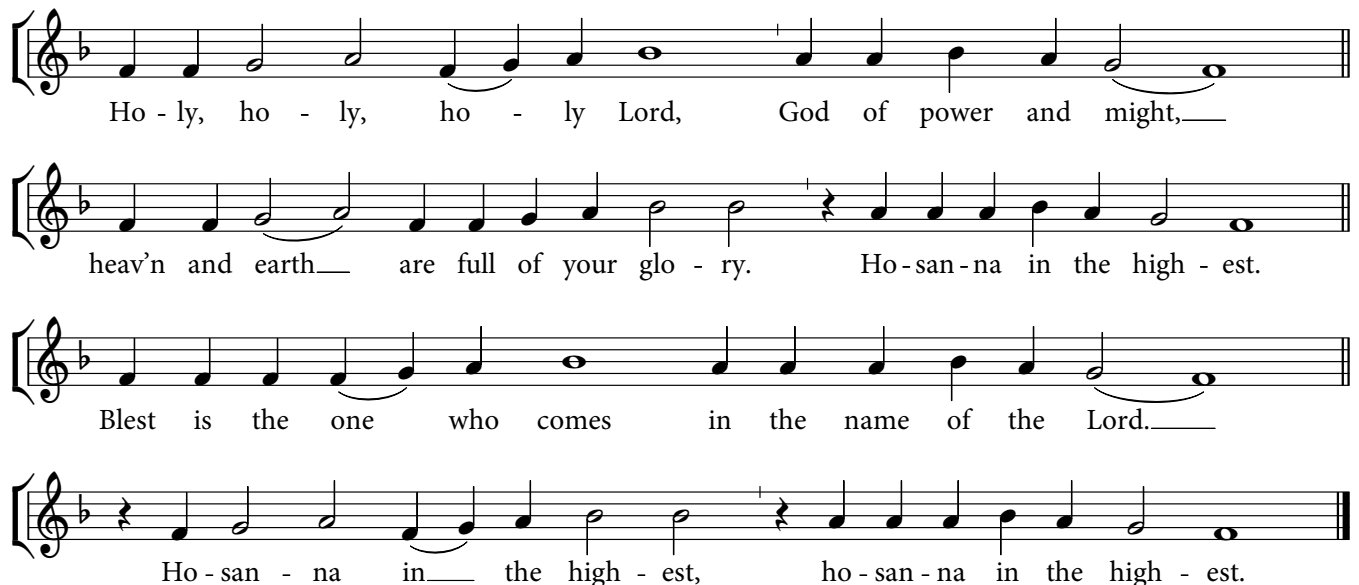
<p><i>Presider</i></p>  <p>The Lord be with you.</p>	<p><i>Assembly</i></p>  <p>And al-so with you.</p>
<p><i>Presider</i></p>  <p>Lift up your hearts.</p>	<p><i>Assembly</i></p>  <p>We lift them to the Lord.</p>
<p><i>Presider</i></p>  <p>Let us give thanks to the Lord our God.</p>	<p><i>Assembly</i></p>  <p>It is right to give God thanks and praise.</p>

*Presider* It is right, and a good and joyful thing, always and every where to give thanks to you, the Maker of heaven and earth. Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in Christ of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

# SANCTUS & BENEDICTUS

*Missa oecumenica*



Ho - ly, ho - ly, ho - ly Lord, God of power and might, —

heav'n and earth — are full of your glo - ry. Ho-san-na in the high - est.

Blest is the one who comes in the name of the Lord. —

Ho - san - na in — the high - est, ho - san - na in the high - est.

We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

*Presider* We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. Through Mary's Holy Child, you have delivered us from evil and made us worthy to stand before you. You have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, Jesus took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O God:

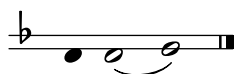
**All We remember his death, we proclaim his resurrection, we await his coming in glory;**

*Presider* And we offer our sacrifice of praise and thanksgiving to you, Dear One; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, gather all things into the circle of Christ's love, and bring us to that heavenly country where with Mary, Mark, and all your saints, we may enter the everlasting heritage of all your children; through Jesus Christ, the firstborn of all creation, the head of the Church, and the author of our salvation.

By whom, and with whom, and in whom, in the unity of the Holy Spirit all honor and glory is yours, Most Blessed One, now and forever.

The Great Amen unites the congregation in one great voice as we concur with all that the presider has prayed. It is the only "AMEN" in all capitals found in the Book of Common Prayer, signifying the importance of the congregation's response.



**All A - MEN.**

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

## THE LORD'S PRAYER

Nikolai Rimsky-Korsakov, adapt. George Black

Our Fa - ther in heav'n, hal-low'd be your Name, your king-dom come, your will be done,

The first system of musical notation for 'The Lord's Prayer'. It consists of a grand staff with a treble and bass clef, featuring a key signature of one flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: 'Our Fa - ther in heav'n, hal-low'd be your Name, your king-dom come, your will be done,'.

on earth as in heav'n. Give us to-day our dai-ly bread. For-give us our sins as we for-give those

The second system of musical notation. The melody continues in the treble clef, and the accompaniment continues in the bass clef. The lyrics are: 'on earth as in heav'n. Give us to-day our dai-ly bread. For-give us our sins as we for-give those'.

who sin a - gainst us. Save us from the time of trial, and de-li-ver us from e - vil.

The third system of musical notation. The melody continues in the treble clef, and the accompaniment continues in the bass clef. The lyrics are: 'who sin a - gainst us. Save us from the time of trial, and de-li-ver us from e - vil.'

For the king - dom, the pow'r, and the glo - ry are yours, now and for ev-er. A-men.

The fourth system of musical notation, concluding the piece. The melody ends with a double bar line in the treble clef, and the accompaniment ends with a double bar line in the bass clef. The lyrics are: 'For the king - dom, the pow'r, and the glo - ry are yours, now and for ev-er. A-men.'

*In silence, the Presider breaks the consecrated bread.*

## THE BREAKING OF THE BREAD

Agnus Dei from Hallock *Simple Missa brevis*

*Organ:*

*Everyone:*

O Lamb of God, you take a-way the  
sins of the world; have mer - cy on us.

*rit.* *a tempo*

O Lamb of God, you take a-way the sins of the world; grant us your peace.

## INVITATION TO COMMUNION

*Presider* The Gifts of God for the People of God.

*All may be seated for the time of Communion. All seeking God are welcome at Christ's Table.*

*Please follow the directions of the Liturgical Ministers. Bread and wine are distributed at standing stations at the head of three aisles. The bread will be placed into your outstretched palm. If you prefer a gluten-free wafer, simply ask for one at the time of Communion. If you wish to receive a blessing instead, please cross your arms in front of your chest.*

*Intinction (dipping the bread in the wine) is not available at this time. If you do not wish to drink from the common cup, please cross your arms in front of your chest as you pass by the chalice. The full grace of the sacrament is received with only the bread.*

## ANTHEM

Annunciation, Part III

Words: Jeannette M. Lindholm; Music: Kevin Siegfried

All shall be well,  
and all shall be well.  
Within this grace  
the promise and  
the blessing dwell—  
Emmanuel.  
Emmanuel,  
Emmanuel.

*After singing the hymn, the assembly is invited to remain seated for a period of silence, contemplating the gifts of God given and received.*

From the earliest days of the Church, members of the congregation took bread to those who were ill or could not be present in person.

*All stand, as able.*

**SENDING OF EUCHARISTIC VISITORS**

*Presider* One body are we.

*Assembly* **For, though many, we share one bread and one cup.**

*Deacon* Go in peace, bearing holy gifts for holy people.

Before concluding the service, we give thanks to God for the gifts received, and the Presider pronounces a blessing in God's name upon the assembly. A closing hymn and the dismissal conclude the liturgy.

**POSTCOMMUNION PRAYER**

*The Book of Common Prayer 1979, p. 365*

*Presider* Eternal God, heavenly Father,

*All*    **you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,  
and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.**

**BLESSING**      *The Presider asks God's blessing on the assembly. All respond: **Amen.***

**HYMN 265**      *The angel Gabriel from heaven came ♦ The Hymnal 1982*

*Gabriel's Message*

**DISMISSAL**      *The Deacon dismisses the Assembly. All respond: **Thanks be to God.***

**VOLUNTARY**      Antiphon V: "How lovely and how pleasant art thou become in thy delights, O Holy Mother of God"  
from Fifteen Pieces for Vespers of the Holy Mother, Opus 18      Marcel Dupré

# MINISTERS OF THE LITURGY

## **PRESIDER**

The Very Rev. Steven L. Thomason

## **PREACHER**

Alison Estep

## **DEACON**

The Rev. Robert Stevens

## **ASSISTING LAY MINISTER**

Rose Hazard

## **WREATH LIGHTING**

Don Argus & Nancy Beadie

## **EUCCHARISTIC MINISTERS**

Hannah Hochkeppel, The Rev. Canon Jennifer King Daugherty, Emily Meeks,  
The Rev. Canon Dr. Marda Steedman Sanborn, Peter Snyder, The Rev. Linzi Stahlecker, TBD, TBD

## **ALTAR GUILD**

Sharon Ferguson, Walter Stuteville

## **VERGERS**

Paul Tonnes, Nancy Cleminshaw

## **ACOLYTES**

Russ Campbell, Erik Donner, Ray Miller

## **GREETERS**

Tony Deleganes, Carolyn White

## **USHERS**

David Wild | Hilary McLeland-Wieser, Jay Quarterman

## **OBLATION BEARERS**

Timothy Shore & Todd Baker

## **LAND ACKNOWLEDGMENT**

Vicki Greenbaum

## **LECTORS**

James Davidson, Barbara Zito

## **INTERCESSOR**

Bob Carter

## **SOUND BOARD**

Michael Perera

## **LIVESTREAM**

Christopher Brown

## **MUSICIANS**

The Cathedral Choir, Canon Michael Kleinschmidt, *director*;  
Michael Kleinschmidt and John Stuntebeck, *organists*

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